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EVODIAS AND SYNTYCHE: OR, THE FEMALE ZELOTS OF THE Church of PHILIPPI:

Miss-led, miss-guided, seduced by those of the Concision; those evill workers of the said CHURCH.

Set forth in a Sermon at *Brent-wood* in *Essex*; *Febru:* 28. 1636.

At the Metropoliticall Visitation of the most Reverend Father in God, WILLIAM *Lord Arch-bishop of* Canterbury.

By JOHN ELBOROVV Vicar of S. *Pancras*, alias, *Kentish-towne* by *London*.

HIERON.

Veterum Scripturas scrutans, invenire non possum, scidisse Ecclesiam, & de domo Dei populos seduxisse, praeter illos qui sacerdotes à Deo positi fuerant, & Prophetæ.

2 TIM. 3. 6.

For of this sort are they, which creep into houses, and leade silly women captive.

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his hand 1733

Evodias and *Syntyche.*

PHIL. 4. 3.

And I intreate thee also my true yoke-fellow, help those women which laboured with me in the Gospell.

THe Text at the first reading may seem strange for a visitation Sermon; yet let no man prejudge it, and I doubt not, but in the opening, handling, and prosecuting of it, to make it good, to sute well with the present State of the Church, with this convention and occasion.

In the former Chapter S. *Paul* instructed the *Philippians* touching Circumcision, Justification, and Sanctification.

In this he concludeth his Epistle with certaine exhortations to them, and salutations of them: The first part is Pareneticall, and exhortatory; and his exhortations are some generall, and some particular.

In the first verse his exhortation was generall to the whole Church of *Philippi*, to stand fast in the faith; and ὅτι, therefore to doe it, because of those of the Concision, those evill workers that were amongst them, as in the former Chapter.

In the second, his exhortation is particular, to two godly women, *Evodias* and *Syntyche*, the female factious zelots of the said Church; that *they bee of one minde in the Lord*. And S. *Paul*, as the Visitor of the said Church, (for on him lay the care of all the Churches) in the words of my Text, continueth his exhortation to the Minister there, (for it lyeth much in us

Miniſters, by our good or bad example, to hinder, or further the Churches peace) whom he calleth συζυγὸν, his yoke-fellow, to aſſiſt him, and to put to his helping hand, to ſet thoſe two women at rights, to compoſe their differences, & to ſtitch up thoſe rents and breaches, which by their faction and diſ-unanimity were occaſioned in the Church of *Philippi*: Καὶ ἐρωτῶ καὶ σε. *And I intreate thee alſo my true yoke-fellow, help thoſe women which laboured with me in the Goſpell.*

Before I come to the parts; firſt let mee ſhew you the meaning and explication, who this συζυγὸς was, for there needs no explicatiõ of anything elſe in the text.

1. There is a great ſtir about it with Expoſitors; firſt ſome would have here meant S. *Pauls* wife, and reade it in the feminine, *Germanæ conjux*. Others, and the moſt reade it in the maſculine, as *Theodoret*, *Haymo*, *Cornelius à Lapide*, *Oecumenius*, *Lyranus*, and *Carthuſianus*. And moſt of the Greek, and Latine Fathers; yea *Calvin* and *Beza* ſo expound it.

Faber. Stapulenſis. Zuinglius. Eraſmus. Cardinall Cajetane.

2. Admit it was a man, not S. *Pauls* wife: here is a further queſtion among Expoſitors, who it was. *Vatablus*, and *Velaſques* the Jeſuite on the Text aſſents with him, that *Epaphroditus* is here meant (whom S. *Paul* called συστρατιώτην *commilitonẽ*) who was with *Paul* at *Rome*, and caried theſe his letters thence to the *Philippians*. But moſt are of a contrary minde: and I ſhall determine this with *Chryſoſtome*, *Parum intereſt ſive hoc, ſive illud ſit*: It matters not much who it was; but according to the unanimous conſent of the moſt and beſt Expoſitors, it is certaine it was not S. *Pauls* wife, nor yet *Epaphroditus*, but ſome other godly Miniſter, then in the Church of *Philippi*, συζυγὸς, *Socius ejuſdem*

ejuſdem operis, as *Eſtius* notes on the Text, whoſe helping hand S. *Paul* here intreats for the diſſolving that female faction in the Church of *Philippi*, *And I intreate thee alſo, &c.* So you have the Explication: We now come to the parts: the words you ſee are an Exhortation, wherein be pleaſed to obſerve 3. Generall parts:

1. The Matter of it.
2. The Motives to it.
3. The manner of S. *Pauls* proceeding.

The Matter of it; *Help thoſe women*, wherein obſerve 2. particulars. 1. *Gen.*

1. The perſons for whom S. *Paul* craves helpe, deſcribed 1. From their ſexe, *women*.
2. By name, *Evodias* and *Syntyche*, αὐτὰς, *thoſe women*.

2. Is the work wherein, that is unanimity, *Helpe thoſe women* τὸ αὐτὸ φρονεῖν ἐν κυρίῳ, *To be of one minde in the Lord.*

The Motives to it, 1. In reſpect of the women. 2. *Gen.*
2. In regard of his function.
3. For the credit of the Goſpel.
For they have laboured with me in the Goſpell.

The manner of S. *Pauls* proceeding in ſetling peace in the Church of *Philippi*: It was in the *ſpirit of meekneſſe*, by intreating on every hand. 3. *Gen.*

1. Thoſe factious female zelots; *I pray Evodias, and I beſeech Syntyche*, ver. 2.
2. The miniſter of that Church, his *yoke-fellow*, καὶ ἐρωτῶ καὶ σὺ. *And I intreate thee alſo my true yoke-fellow, &c.*

So you have the generals and their ſeverals; and

by the assistance of the Almighty, and your patience, I shall speake something of every one, and briefly of them all.

1. *Gen. Matter.* Of the first generall, the matter of his exhortation, *Help those women.* And there of the 1. particular: described from their sexe, *women*, by name *Evodias* and *Syntyche.* αὐταῖς, *Those women.*

Note. In that S. *Paul* names no man in this breach and faction, but two women, I note the *propension* and *proclivity* of that sexe to take up errors; that women are more easily seduced than men, and have their judgements first, and soonest poysoned. In *Acts* 16. 13. it seemes, the first that embraced religion in *Philippi* were women; for there it is said that *Paul* preached unto the women that resorted thither. And here it appears, that women were the first that made a side, led a faction, that were seduced in the said Church. The truth of this appeared in Paradise, in our great grand-mother *Eve*: *Adam* was first formed, but *Adam* was not first deceived: the woman was first in the transgression, not the man. 1 *Tim.* 2. 14 *Viro mulier, non mulieri vir autor erroris.* The arch-seducer the devill, first set upon *Eve* the woman, and seduced her, then she the man. 2 *Tim.* 3. And S. *Paul* speaks of hypocrites which creep into houses, and leade silly women captive. Ever learning, (like many of our female zelots) continually hearing all the Sermons they could come at; yet for all that he said, that they never came to the knowledge of the truth; they acquired a jangling knowledge, holding of opposition, a knowledge falsely so called. *Act.* 13. 50. So the seditious *Iews* in the *Acts* of *Apostles* stirred up devout, and honourable women, and

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the chiefe men of the City, and raiſed up perſecution againſt *Paul*, and *Barnabas*, *Women* firſt. So thoſe of the conciſion, thoſe evill workers in the Church of *Philippi*, mis-guided and ſeduced thoſe good women in my Text. And there are a generation of ſuch evil workers every where in our Church of England (evill workers I call them in the point of diſcipline and conformity) otherwiſe perhaps blameleſſe in their lives, and painful in their Miniſtery: Amongſt whom many are clamorous, ſchiſmaticall *Scripturients*; moſt of them ſermonizing trencher Paraphraſts; ſuch as degorge diſcipline at full tables, ἀεισὺ λαλεῖν, ἀδυνατώτατοι λέγειν, full of tongue, and excellent to talke, yet unable to ſpeak much to the purpoſe, who make a noiſe in vulgar auditories, like ſounding braſſe or tinkling Cymbals, *Vere ſcioli inter mulierculas*, as S. *Ierome* writ of *Domnio*, womens preachers, and jolly fellowes amongſt ſilly women, and in great eſteeme and admiration with them: who though they have ſcarce a fag end of a gift, yet will boldly be perking up into the pulpit, and can make a ſhift three or foure times a weeke to throw over ſuch ſtuffe, as workmen that well may be aſhamed; carying a bold face inſtead of ſavoury proviſion, & think it ſufficient that the people heare thunder, heare them loud & earneſt, though they ſee no rain. Theſe have learnt this method from the devill, to leade ſilly women captive: they have their *mulieres Calvinianas* (as *Maldonat* the Jeſuit called the French women at the ſiege of *Sancereo*) their ſhe diſciples, & female proſelytes in every place, and as S. *Ierome* writ of *Nicolaus Antiochenus*, that he had his feminine troopes. They lay the foundation of their

their credits in the mindes of ſilly women, inſinuate themſelves into the favour & affections of their women, and ſo get them *Patronos ſatis dicaculos*, ſuch patrons as will prattle enough in their cauſe, and juſtification: Who (as S. *Ierome* writ againſt *Ruffinus*) doe *Procacitatẽ diſertitudinẽ, & maledicere ſuperioribus bonæ cõſcientiæ ſignũ arbitrari*: that is, out of their credulous ſimplicity, doe verily beleeve ſuch their procacity, & ſatyricall liberty in ſpeaking evill, nay in downright railing againſt thoſe of authority, to proceed from zeale, and a good conſcience. And in their private conferences with, and Catechizations of them, do obtrude upon their women as Goſpell, their own fanaticall aſſeverations, Καὶ τῆς ἰδίας διανοίας γεννήματα, and the novell imaginations of their owne brains, and tooth and naile ſpeaking, & preaching againſt the government and diſcipline of our Church, againſt the order of Biſhops, againſt our Church-liturgy; yea, & Letany too, againſt the uſe of the Surpleſſe, the ring at mariage, the croſſe at Baptiſm, kneeling at the Communion, bowing at the name of Jeſus, as popiſh and Antichriſtian. And ſilly women being thus ſeduced, ſeduce their husbands, as *Eve* did *Adam*: *Hinc fundi noſtra calamitas*. dangerous champions in a ſchiſme; and there be no ſuch enſnaring attractives to errors & factions, as women are. As they are weak, ſo are they wilful, weak in capacity and judgement, leſſe ſtrength to reſiſt, leſſe judgement to diſcern errors from truth, not ſo able as men to reach the depths and myſteries of knowledge: as they are firſt in faction, ſo the laſt out: as out of their credulous ſimplicity they are firſt, and eaſily ſeduced; ſo out of their peeviſh obſtinacy they

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Plautus Aſin.

Baſil. ep. 6.

are laſt,& with more difficulty reclaimed; and I dare ſay, a man may ſooner convert five men from the errors of their wayes, than one woman. But I will take no longer on this ſore (*Cynthius aurem vellit & admonuit*) only I could wiſh, that the *Evodiaes* & *Syntyches* of our Church, our female zelots would not ſo buſily intermeddle with Church-matters (which are too high ſtrains for them to reach) not liſten to every deceiver, not hearken to every ſpirit; but to try the ſpirits whether they be of God or man: So I have done with the firſt, the female factious zelots, the diſturbers of the Churches peace at *Philippi*: αὐτὰς, *Thoſe women.* *Virg.*

I come to the ſecond, the work wherein S. *Paul* craveth the Miniſters helpe, that is *unanimity*, (a bleſſed work to ſettle peace in the Church) *Help thoſe women,* τὸ αὐτὸ φρονεῖν ἐν κυρίῳ, *To be of one minde in the Lord.* 2.

Vnanimity is a work worthy of all our beſt helps.

1. In reſpect of the eſſentiality, and abſolute neceſſity to the εὖ εἶναι, the *bene eſſe*, the wel being of the Church.
2. In regard of the dangerous conſequents that follow upon the want, and defect of it.

τὸ γὰρ τῆς ὁμονοίας ὄνομα οὐ κοινωμῶ, ἀλλὰ εὐσεβείας, καὶ συμφορίας ἐστὶν ὄνομα. *Chryſ. hom. 1. in 1. ad Cor.*

Vnanimity is the life and ſoul of the Church; *Eccleſia nomen eſt conſenſus & concordiæ*: A Church is a name, not of diviſion, but of unity and concord. And *Ibi non eſt Eccleſia, ubi non eſt unanimitas*, ſaith *Eraſmus*: without it no Church; *Da unum, & populus eſt; tolle unum, & turba eſt.* The Church may fitly be compared to that *Lapis Tyrrhenus* of which *Pliny* writes: *Lapis Tyrrhenus grandis innatat, comminutus mergitur*; that ſtone *Tyrrhenus*, while it is whole and entire, it ſwims aloft; 1. *Eraſm. paraph in Act.* 1. *Plin. lib. 2. Nat. hiſt.*

aloft; but if it be broken into pieces, every piece and parcell sinks to the bottome: so the Church by unanimity flotes, and swims aloft, and is supported, and kept above water; but if it crumble into sects and factions, it is neere to destruction. In *Gen.*15.10. *Abraham* by the appointment of the Lord, having taken a heifer, a ram, and a goat, and a turtle dove, and a pigeon; it is said of him, that he divided the beasts in the midst, but the birds he divided not. *Quare hoc fratres?* (S. *Aug.* puts the question, and resolves it) *Divisit Abraham tria animalia, aves non divisit, quia in ecclesia catholica carnales dividuntur, spirituales non dividuntur.* Teaching us, as that father doth moralize it, that they are beasts, not Christians that are divided one against the other, that are not of one minde in the Lord.

Before the Temple was built.

Aug. 54. Serm. de Temp.

2. *At the building of the Temple.*

In 1 *King.* 6. wee reade, that at the building of the Temple all the stones were smoothed, hewen, and fitted, and then brought into the Temple, and laid; and there was neither hammer, nor axe, nor any toole of iron heard there; to teach us, that in Gods house, there should be neither schisme nor rent.

3. *After it was built*

Again, when the glorious Temple was built at Jerusalem, God would have but one Altar there: To shew, *Quod unum, eundemq; cultum inter omnes esse vellet*; that all that sacrificed there, should have one and the same worship, bee of one and the same minde.

1. But one Altar, *Vt vinculum esset sacræ unitatis*; that it might be unto the rude people a bond of sacred unity:

2. But one Altar, typifying one religion, one heart, one

3. judgement, and one minde of all true Christians.

4. *Vnder the Gos-*

And under the Gospell, those primitive and first Christians that ever were, those 3000. soules converted

red by *Peters* Sermon: It is ſaid of them, that they were all of one heart, and of one ſoule, and that they all continued daily in the Temple with one accord; when they prayed, they prayed all together; when they heard, they heard altogether; when they brake bread, they did it altogether, unanimouſly, uniformly: *Tria millia domum unam, menſam unam, animam unam habuerunt.*

Act. 2.46. *Act.* 4.32. *Chryſ.* 30. *Hom.* on *Mat.* 16.

And that multiplication of unities, one body, one ſpirit, one hope, one Lord, one faith, one baptiſme, one God and Father of us all, declare that we ſhould be all of one minde in the Lord, all keep the unity of the ſpirit through the bond of peace, all ſtand faſt in one ſpirit, with one minde, ſtriving together for the faith of the Goſpell. If this will not doe it, in the next place, look with the other eye upon the dangerous conſequents that follow upon the want, and defect of it, & by that time I dare ſay, you will all aſſent with me, that it is a work worthy of all our beſt helps.

5. *Eph.* 4.3, 6.

Phil. 1.27, 28.

2. *The dangerous conſequents upon the defect of it.*

1. As Unanimity is the life and ſoul of the Church, ſo ſchiſme and faction is a dangerous malady in the ſame; for where ſtrife is, there is confuſion, and every evill work. Which made S. *Chryſoſtome Hom.* 11 on the *Epheſ.* ſo earneſtly proteſt againſt it, λέγω καὶ διαμαρτύρομαι, &c. I ſay and proteſt, that to make ſchiſme in the Church, is no leſſe evill, than to fall into Herſie. Indeed it is the next way to it; ſchiſme is a green herſie, and herſie is a grown ſchiſme. And *nemſe non perſervatur unitas in credendo, ubi non eſt unitas in colendo*: there will not alwayes bee unity of doctrine in that Church, where there is not uniformity of diſcipline.

1. *Jam.* 3.16. λέγω καὶ διαμαρτύρομαι ὅτι τὸ εἰς χάρεσιν ἐμπεσεῖν τῇ τοῦ ἐκκλησίαν σχίσει οὐκ ἔλαττόν ἐστι κακόν. *Chryſ. in Epheſ. hom.* 11.

Diſunanimity, diſuniformity, is a breaking not on-

ly of the Kings, but of Gods, and the Churches peace; It causeth distraction, hinders devotion, chills the spirits of men, deads, and indisposeth them unto religion, and clouds the understanding in the disquisition of the truth; whereby our assemblies in Gods house become gregations, not congregations: The *con* is gone, disgregations rather, and *Turba gravis paci, placidæque inimica quieti.*

3. Schisme is the Churches rupture, *solutio continui*, a discontinuation of parts, a disjoynting, a dislocation, and dissociation of the members of the body of the Church. It is a routing of our ranks, puts us out of temper, order, out of joynt, and makes us fall a pieces one from another. S. *Paul* implyed as much, when he saw such siding amongst them in the Church of *Corinth*; some to hold of *Paul*, some of *Cephas*, some of *Apollos*, some of Christ, that they were out of joynt, when he exhorted them, ἵνα κατηρτισμένοι ἦτε, that they be set againe: for, καταρτίζω signifieth properly to set a bone that is out of joynt. For as joynts are in the naturall body, so is unity in the Church; *Sancta Ecclesia sic consistit in unitate fidelium, sicut corpus nostrum unitum est compage membrorum.* Take away joynts in the body, and the body will be dismembred; take away unity in the latter, and the Church will be distracted, and there will follow rents, schismes, disorders and fractions.

1 Cor. 1. 10

Beza annot. in loc.

Greg. mor. l. 19 cap. 14.

For instance and example: 1. What a stir made *Corah, Dathan*, & *Abiram* in the congregation of Israel?

1. *Israel.* *Num.* 16. 3.

What contentions were there in the Church of *Corinth*, and how did they one swel against the other? some would pray and propheſie bare-headed, others

2. *Church*

with

with their head covered; and when they came unto the Lords ſupper, one was hungry, and another was drunken; in as much as S. *Paul* wrote his firſt Epiſtle to diſſolve thoſe factions, and repreſſe thoſe diſſentions that were amongſt them.

In the Church of *Philippi*, what broiles, and fractions were there by reaſon of the variance, & ſtrife, and diſſention (and that not *Oeconomicall* about *meum* and *tuum*, but *Eccleſiaſticall*, and in matters of religion) of *Evodias* & *Syntyche*, the female zelots in my Text (otherwiſe godly and religious) that by their over-credulity were mis-led, mis-guided, & ſeduced by thoſe of the Conciſion; thoſe *evill workers*, as S. *Paul* cals thē. 3. *Church of Philippi.*

So in our Church of *England*, (to come home to our ſelves) what lamentable fractions, and miſerable diſtractions are now amongſt us? what ſcandalous and irreligious libels? what indiſcreet, and ſatyricall pamphlets have been lately diſperſed againſt the Governours and government of our Church? what heart-burning betwixt Miniſter and Miniſter, betwixt Miniſter and people, and [illegible] do you one ſwell againſt another? For *Sions* ſake I can[illegible]old my peace, and with *Moſes*, *Liberabo animam meam*: [illegible]uſt pardon me if I be down right, and ſpeak home in the Churches cauſe. And here I cannot but lament, & deplore the want & defect of the practiſe of this ancient, and heavenly duty of *unanimity* amongſt us, in the words of S *Bernard*: *Vbi, ubi nunc illud unanimitatis exercitiū?* How diſunanimous, diſuniform, diſorderly are yee in the houſe, at the ſervice of God? what rude contentions, and uncivill conteſtations are in your Churches? how unſervice-like is your ſervice there? how homely 4. *Church of England.*

are ye in ſpeech and geſture with God, in, and at the participation of Gods ordinances, as if *Arrian* like ye were haile fellow, and familiar with him? how ſtout are your hearts, & how ſtiffe are your knees, that will not bow at the name of Jeſus, no more than the ſeats you ſit on, or the pillars of the Church? how is the authority of the Church out-faced? how are the Canons and Conſtitutions of the ſame neglected, & vilified by every ignorant illiterate Artizan, Mechanick, high-ſhooes; by every ſelf-willed, peeviſh *Evodias* and *Syntyche*, *Quaſi lege putant ſe teneri nulla.* Yea, & by too too many miniſters too, (*O tell it not in Gath*) they who ſhould bee ringleaders in obedience, and conformity, yet (*proh dolor*) become *factionum & diſcordiarũ duces*, as it was ſaid of the *Syndichs* of *Geneva.* It is lamentable to conſider, that abundance of knowledge ſhould produce ſuch ill effects, as rebellion, diſunanimity, diſuniformity: that every woman will be a *Bernice*, & dare to interpret Scripture, which is not of private interpretation; that every *Evodias* and *Syntyche* will buſily intermeddle with the Rites and government of the Church, and teach the Magiſtrate to rule, and the Miniſter to preach; that *Sic dicit homo*, ſo ſaith a Reverend miniſter, ſhould ſway and moderate, and prevaile more with them than *Sic jubet Eccleſia*; that ſuffer the opinions of private men & miniſters to over-ballance with them the publique and deliberate determinations, Canons and conſtitutions of ſuch a nationall Church. It being thus my brethren, as thus it is, I appeal to you all whether this (*viz. Vniformity*) be not a worke worthy of all your helps; to compoſe the differences, and to ſtitch up

those rents and breaches, which faction, disunanimity, disuniformity hath occasioned at this present in our Church of England. So much of the first generall, the Matter of his exhortation, *Help those women*, and of the persons for whom he craveth help, αὐταῖς *Those women*. 2. Of the worke wherein, *unanimity*.

I now come to the motives to it, which S. *Paul* here used to the Minister of the Church of *Philippi*, to excite and stir him up to help forward so good a worke as the Churches peace, (& the same I shall use to you my brethren in the ministery) as it followeth in the Text: *For they have laboured with me in the Gospell.* 2. *Gen. Motives to it.*

Non parvi pendendæ, saith *Anselme*: *Evodias* and *Syntyche*, the women in the Text, were not to be slighted or neglected; they were godly and religious, and by their over-credulity, mis-led, mis-guided, seduced by those of the Concision, those evill workers that were amongst them, even to the hazarding of their precious souls: and the Lord, as he hath committed to our trust the dispensation of his Gospell, so the care and charge of their souls: and herein you shall shew your selves skilfull artists in saving of soules, by helping your women out of their errors, as S. *Iames* expressly: *Brethren, if any of you doe erre from the truth, and one convert him; let him know, that he which converts a sinner from the error of his way, shall save a soule from death.* 1. *Inregard of those women.* *Iames* 5. 19, 20.

For your functions sake: As if *Paul* had said, those women have laboured with mee in the Gospell, doe thou take some paines and labour with them. As it is a notable wyle, & stratageme of the devill, when he cannot hinder the truth amongst us, to disturb our peace; So it is none of the least parts of our Ministra- 2. *Inrespect of his function.*

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tion in the Goſpell, to ſettle and eſtabliſh it: We are *præcones pacis*, and it is not enough that we be *Pacati*, peace keepers, (which I feare all of us are not) keepers of the Churches peace, by our conformable obedience; but we muſt be *Pacifici* too, peace-makers: not *actively*, but *factively* too; we muſt convert men and women from their errours, compoſe their differences, rectifie their judgements, & ſet them at rights, help our women out, not further into errours.

3. *For the credit of the Goſpell.*

For the Goſpels ſake, *They have laboured with me in the Goſpell, Athletice decertaverunt*, as *Cornelius à Lapide* on the Text, they have ſtood ſtoutly for the defence of the Goſpel; O help them for the credit of the Goſpell. It is a great blow to religion, to ſee Gods dear children together by the eares, at ſtrife and variance in matters of religion; to ſee our Mother the Church like *Rebecca*, grieved and pained, and troubled in her wombe, with the ſtrivings, oppoſitions, and reluctancies of two children of contrary diſpoſitions, as the *Conformitan* and *Inconformitan*: God and his Goſpel are wounded through the ſides of ſuch factious and ſchiſmaticall goſpellers, they make the word of God to be evill ſpoken of, and bring a ſcandall upon the glorious Goſpel, which we and they preach and profeſſe. *Hanc ob rem deridiculi facti ſumus Iudæis, & gentibus; dum Eccleſia in mille partes ſcinditur*: For this cauſe are we become a laughing ſtock to Jewes and Gentiles, even by reaſon of our many fractions and diviſions. As the diviſion of tongues hindered the building up of *Babel*; ſo diviſion of hearts, diſunion of mindes, and diſuniformity of poſture and geſture, the building up of our Jeruſalem, the building up of one

one another in an holy faith. I beſeech you then my brethren, ſuffer a word of exhortation, and be intreated for the peace of the Churches ſake, for your peoples ſoules ſake, for your own functions ſake, for the glorious Goſpels ſake, to put to your helping hands to ſet forward the Churches peace: So while there is peace within our walls, God will ſend plenteouſneſſe within our palaces; and God, even our God will give us his bleſſing. So much of the 2. Generall: The motives to it. *Pſ.* 122.7.

I now come to the 3. Generall: The manner of S. *Pauls* proceeding, in ſetling peace in the Church of *Philippi*; not commanding (though over them in the Lord) but intreating. 3. *Gen.*

1. Thoſe factious female zelots; I pray *Evodias*, and I beſeech *Syntyche*.

2. The Miniſter of the ſaid Church: καὶ ἐρωτῶ καὶ σέ, *And I intreate thee alſo my true yoke-fellow.*

Good natures (ſuch as are in them that are truly religious) are ſooner woone by lenity, than ſerenity, *Citius leni ſpiritu, quam dura manu*, by gentle obſecrations, then terrible comminations; many will leade, that will not drive, may be perſwaded, that will not be compelled; when fulſome potions, and bitter pils are ſweetned with ſugar they will the ſooner be ſwallowed, and the better digeſted. The Apoſtles where they come once with a rod, they come ten times with the ſpirit of meekneſſe, with *I pray, I beſeech*. 1. Monendo potius quã minando. *Tert.*

This was S. *Pauls* courſe with all the Churches, 1 *Cor.* 1. 10. *I beſeech you brethren by the name of our Lord Ieſus Chriſt, that ye all ſpeak the ſame thing, & that there be no diviſions amongſt you, but that ye be perfectly* 1 *Cor.* 1. 10.

joyned together in the same minde, and in the same judgemen. In his Epistle to Philemon, ver. 8, 9. *Though I might be much bold in Christ to command thee that which is convenient, yet for loves sake I rather beseech thee.* So here in the Church of *Philippi*; *non imperat*, hee doth not command, *nec carcerem minatur*, neither doth he frighten, and threaten them with imprisonment, *sed rogat*, as *Zanchy* notes on the Text. *I pray Evodias, & I beseech Syntyche.*

Philemon 8,9.

Zanch. in loc.

In the old Law, the high Priests and the rest, which were appointed in some cases to be Judges of the people, were sprinkled not with oile alone, or blood alone, but blood and oyle mingled together; to teach, *Neque habere sine misericordia justitiam, neque sine justitia misericordiam*: So S. *Paul, Shall I come unto you with a rod, or in love, and in the spirit of meekenesse.* S. *Ambrose* in his 7. *lib. in Luc.* tells us: *Paulus virgam minatur, sed in spiritu mansuetudinis visitat delinquentes*; *Paul* sheweth and threatneth the rod, but yet he visiteth delinquents and offenders in the spirit of meekenesse.

1 Cor. 4. 21.

Amb. lib. 7. in Luc.

This, even this is the manner of our Churches proceeding: the discipline of the Church is advisedly, and deliberately exercised; not rashly precipitated, and therefore much too blame are many clamorous Inconformitans, that cry out of persecution, persecution in every place. As S. *Ambrose* advised in the like case in his time, is now performed in our Chur: *Si quis suspectæ sit infirmitatis, indulge aliquantulum*, if ministers or people bee not only suspected, but convinced of inconformity; the Church beares and forbeares with a great deale of patience. There wants no fatherly admonitions, no gentle perswasions, no beseechings,

Amb. ep. 44.

beſeechings, intreatings, or obſecrations.

We may truly ſay of the Governours of our Chur: as S. *Ambroſe* ſpake of that good Emperour *Theodoſius*, *Cum haberet ſupra omnes poteſtatem, quaſi parens expoſtulare malebat, quam quaſi judex punire; vincere volebat, non plectere*: When he hath command over all, he had rather expoſtulate as a Father, than puniſh as a Judge, he deſires to win by lenity (if it may bee) not to force by extremity: *Diu tractatur putrida pars, ſi ſanari poteſt medicamentis: ſi non poteſt, à medico bono abſcinditur: Sic Epiſcopi boni affectus eſt, ut optet ſanare infirmos, ſerpentia auferre ulcera, adurere aliqua, non abſcindere, poſtremo, quod ſanari non poteſt, cum dolore abſcindere.* The putrified part is a long time gently handled, that it may be healed; if it cannot, or will not, it is cut off by the good Phyſitian. So this, you ſee and know is the manner of proceeding of the Governors of our Church, with our peeviſh, factious, ſchiſmatical *Non-conformiſts*: *Optant ſanare infirmos*, they deſire to heale the ſick, endeavour by all faire meanes to take away errors, ſchiſmes, thoſe ſpreading ulcers out of the Church; to ſeare ſome by ſuſpenſion, *in terrorem, & exemplum*, not to cut them off. *Poſtremo, quod ſanari non poteſt*, what through peeviſh obſtinacy, and contumacious pertinacy cannot, or will not be healed or reclaimed, to caſt out of the Church (and that deſervedly) by Excommunication, or to cut off by degradation, and deprivation: *Durities vincenda eſt, non ſuadenda*: Contumacy is to be roughly handled, and *Melius eſt ut pereat unus, quam unitas*; yet, *cum dolore abſcindunt*: the Church correcting her obſtinate rebellious children, as tender-hearted mothers doe their

Amb. de obitu Theod.

Ber. 102. ſp.

their ſtubborne babes, with teares in their eyes, and with griefe and ſorow of heart: So you have S. *Pauls* manner of proceeding with thoſe female factious zelots, *I pray, I beſeech.*

One word of S. *Pauls* like proceeding with the Miniſter of that Church (whom he calls συζυγὸν, *his yoke-fellow*) in ſo needfull a work, and I have done; & that is by intreating too: Καὶ ἐρωτῶ καὶ σέ. *And I intreat thee alſo my true yoke-fellow.*

And this is all that I have further to ſay; with S. *Paul*, to *pray*, *beſeech*, and intreate every one of you in your ſeverall rankes and ſtations, even from the higheſt to the loweſt, to put to your helping hands (as the times require) to ſet forward ſo good a worke as the Churches peace.

1. And firſt I intreate your helps, you that are Sidesmen, & Church-wardens, remember your oaths, and know, that to take an oath is more than to kiſſe a booke: and ſee to it, that ye duly, and faithfully (according to the tenour of your oaths) preſent miniſters and people that are wilfull diſturbers and breakers of the Churches peace, that conforme not to the laudable ceremonies of our Church. Eſpecially thoſe runners after the perſons of men, that run diſorderly from their owne miniſter (to his no little diſanimation) unto other pariſhes, to heare ſome *Allobrogicall diſciplinarian*, or ſome *Genevian Paſſavantian*. This ſame gadding and madding after the perſons of men, is a maine hinderance to the Churches peace, and the ground and cauſe of ſo much ſchiſme, faction, and ſedition in the Church of England.

Running frõ their owne pariſh and miniſter, a great abuſe in our Chur:

Next, I intreate your helpe, συζυγὲ γνησιε, *my true yoke-*

yoke-fellows, my reverend brethren in the Miniſtery; remember we are συζυγοὶ, like oxen, we ſhould all look one way, and draw orderly in the ſame yoke. If wee then draw one way, you another; if wee be for conformity, you againſt it, we are not συζυγοὶ, the Lords work will not on, we ſhall draw all aſunder.

And here I cannot be ſilent in the Churches cauſe, I muſt crave leave without offence, to reprove two ſorts of miniſters in our Church; who ſince they will not be intreated, deſerve to be reproved.

1. Such as are not συζυγοὶ, *yoke-fellows*.

2. Such as are not συζυγοὶ γνήσιοι, *true yoke-fellows*.

The firſt ſort ſet back to back, and draw contrary to us.

The ſecond ſort draw very ſlowly, and need the goade, admonition at leaſt, and that from the mouth of authority, to quicken and enliven them to it.

For the firſt, there are (*proh dolor*) too too many pull-backs in the Church of England, that helpe the clean contrary way; that were appointed for the ſafe guarding of the Church, & yet prove the ſmiters and wounders of her; that have taken ſacred orders, and were purpoſely ordained in the Church, for the bringing of men into the unity of faith, and of the knowledge of the ſonne of God: yet out of a ſpirit of contradiction, and ſingularity, many doe ariſe that ſpeak perverſe things, to draw away diſciples after them; that hinder, not help forward the Churches peace; why is it thus my brethren? let me expoſtulate you our mothers cauſe in the words of S. *Auguſtine*, *Vos ergo, quare ſacrilega ſeparatione pacis vinculum dirupiſtis*: Is it becauſe our ceremonies are not commanded in

1. Veteres Scripturas ſcrutans invenire non poſſum ſcidiſſe Eccleſiã & de domo Dei, populos ſeduxiſſe, præter illos, qui ſacerdotes à Deo poſiti fuerant, & Prophetæ. *Hieron. Epheſ.* 4. 13. *Acts* 20. 30. *Aug.* 2. *li. de Bapt. cont. Donat.*

the word of God? Tell me, where are they forbidden? And S. *Augustine* in one of his Epistles may satisfie you in that; *In quibus nihil certi statuit Scriptura, mos populi Dei, & instituta majorum pro lege tenēda sunt*, where the word of God determines no certainty, as in Rites and ceremonies, there the custome of the Church, and the constitutions of her governours, are to be taken for a law. And Mr. *Calvin* saith, things indifferent are *in ecclesiæ libertate posita*, referred to the Churches discretion. If not this, is it rather, because our ceremonies to you seem unlawfull, and inconvenient; and you, and godly people are troubled at thē? you suppose it, and to you they seem so: well, will you therefore for seeming suppositious inconveniences, stubbornly draw contrary to your yoke-fellowes, that you will rather lose your living, liberty, countrey, than your opinion? I am sure *Calvin* never taught you that doctrine, neither

1. In the point of wilfulnesse.
2. Nor in the case of seeming inconveniences.

Not in the point of wilfulnesse: For when the consistorian discipline did lie a bleeding, ready to expire, and the whole matter betwixt *Calvin*, and the *Syndichs* of *Geneva* was referred to the foure *Helvetian* Cities, to the Magistrates, and ministers thereof: *Calvin* secretly and speedily sent letters by *Budæus* to *Bullinger* and the rest, wherein amongst other things he thus wrote; *Nec morositate nostra fiet, ut loco potius cedamus, quam sententia*: that is, neither are wee so wilfull, and stifned in our opinions, that wee will rather lose our place, than our opinion. I could wish that all of our Church were of his minde in this.

Ep. 86. ad Casul.

Calvin. lib. 4. Instit.

Malùt perversis vocibus veritati reluctari, quam confessis erroribus paci restitui. *Aug. 3. li. de Bapt. cont. Donat. 1.*

Nor

Nor in the case of seeming inconveniences; For instance, the wafer Cake of *Geneva*, the communion-bread seemed inconvenient to *Calvin* himselfe, and godly people were grieved at it, and was more scandalously abused in Popery, than any thing that our Church enjoynes, yea than the Crosse it selfe: Yet mark, *Calvin* advised his friends not to make any tumult for a thing indifferent, esteeming the wafer Cake to be a thing indifferent. And in his 370. Epistle, answering to certaine questions of discipline, professed that he misliked the frowardnesse of those men, which for such light scruples depart from the publique consent. And my brethren, were I either able, or worthy to advise, I should give you the same counsell that *Augustine* gave to *Casulanus*: When there are divers Rites used in the same Church; (though the Church enjoynes one & the same) namely, when we bow at the name of *Iesus*, and you will not; we stand up at *Gloria Patri*, you sit, and so of the rest; when there is our *yea*, your *nay*; what is in this case to bee done, whom should we follow? His advice is, *Episcopo tuo in hac re noli resistere, sed quod ipse facit, sine ullo scrupulo, aut disceptatione sectare*: that is, to follow them and their directions to whom the government of the Church is committed; and not the example, direction, fancy of every private minister.

2. *Bezain vit. Calv.*

Aug. 84. ep. ad Casul.

There is another sort too, not true yoke-fellowes in the point of conformity, and, I beleeve, even here amongst us some of that condition, that draw slowly, *Movere video, at non promovere*: that are conformable in judgement, and somewhat in practise; yet are easie and remisse in the Churches cause, which preferre

2.

the

the favour and good opinion of their *Evodiaes* and *Syntyches*, of their female zelots, their good dames before the Churches peace: *Ahabs* friendship, that is, the favour of some great man in your parish, or countrey: or *Esaus* portion, that is, your good meales, and free entertainment; or I wot not what else you are loth to be without, that which followes after, that is thrust into your hand, or sent home after you: the charity of your good dames, makes many of you (for such base and siniſter ends) to betray God in his service, and to lay the reines on your peoples necks, to doe what they list, and like lawlesse libertines to serve God after their owne fashion.

I beseech you (for the close of all) συζυγὲ γνήσιοι, *my true yoke-fellowes*, take to heart the lamentable fractions, and miserable distractions of our mother the Church: And suffer a word of exhortation: be intreated by the wombe that bare you, & the paps that gave you suck, to put to your helping hand to set forward so good a work, as *unanimity*, *uniformity*, the Churches peace; and that,

1. *Præcepto.*
2. *Exemplo.*
3. *Prece.*

1. Helpe it forward first *Præcepto*, by your publique Ministery; preach stoutly, and stand stifly for it; O, not against it; helpe those women in your severall charges, in matters of ceremonies (as *Calvin* did instruct the weak in *Geneva*, that were troubled at the wafer Cake) possesse them with the power and authority of the Church, with the nature and indifferency of a ceremony, rectifie their judgements, compose

pose their differences, and stitch up those rents, and breaches that are amongst them, and perswade them to obey them that have the rule over them, and to submit to every Ordinance of man for the Lords sake.

Exemplo, help it forward by your owne examples: 2.
There is a great force in examples; Walk, saith S. *Paul* as you have us for an example: Many times, when reason will not perswade, example will; this is a ready way to it, this would doe it, if you would be perswaded to it: In the 9. *Iudges* 48,49. When the people saw *Abimelech* cut downe boughs of trees, all the people by his example did the like. Be you my brethren exemplary to your people, in your severall charges, in all religious comportments, reverend prostrations, genu-flexions, incurvations in the service of God, and then this work will forward apace.

Prece, help it forward by your prayers too; *Adjuva illas, tam orationibus, quam exhortationibus*, saith *Anselme*: O pray for the peace of *Ierusalem*, they shall prosper that love thee; let us beg of God to put to his helping hand in so needfull a work. *Help Lord, else vaine is the help of man.* O thou God of peace, give us all peace through Christ our Lord: Thou Lord that makest all to be of one minde in one place, grant us all to be alike-minded one towards another in Christ Jesus: Thou that art a God of unity, give unto us the spirit of unity, that we may keep the unity of the spirit through the bond of peace. And we beseech thee to grant that all we, which professe thy holy name, may agree in the truth of thy holy word, and live in unity and godly love; that with one heart, minde, 3. *Psal.* 122.6.

Deus unitas, unitatis omnis effectrix. *Dionys. Areopagita.*

mouth, manner, unanimouſly, uniformly, wee may ſerve and praiſe thee in this Church militant, that hereafter we may be made members of that, which is Triumphant; whither he bring us, that hath ſo dearely bought us, Jeſus Chriſt the righteous: To whom with the Father, and Holy Spirit, be aſcribed, as moſt due is, from the grounds of all our hearts, all honour, and glory, praiſe, power, might, majeſty, and dominion, now and for evermore.

P*Erlegi Concionem hanc, cui titulus eſt,* [Evodias *and* Syntyche.] *eámque typis mandari permitto.*

Apr. 2. 1637.
Ex ædibus Lond: SA: BAKER.